

Jewish Penetration of Ecumenical Council Fatal to Christian Unity

"Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

—Pope Pius XI

By Fra Ottone, Rome Correspondent

The founding in Rome, Italy, October, 1964 of the Catholic-Jewish Research Center within the International University for Social Studies Pro Deo must have given reason for alarm to the entire Christian world and to other religious groups whose religion is based on Universal values and not "nationality."

To those who are deeply interested in the final accomplishments of the Ecumenical Council whose last sessions will be held in September of this year, the mentioned Center has a special significance because among the groups responsible for its institution are the same Zionist oriented Jews whose news media were almost successful in exploiting the visit of Pope Paul VI to the Holy Land.

Ralph Friedman, committee executive board chairman, representing the American Jewish Committee, stated that the "Center will help carry out . . . the growing impulse to eliminate the religious roots of bias and prejudice. . . . The Center has been established in Rome for the purpose of analyzing and combating the roots of prejudice in worldwide religious teachings."

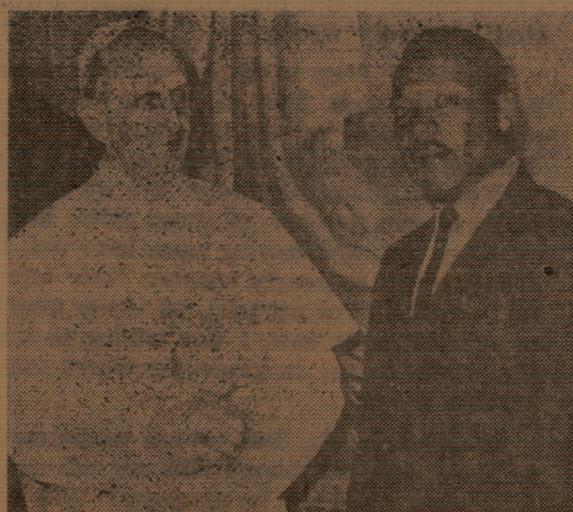
It might be pointed out here that while the Catholic-Jewish Research Center is interested in the study of religious prejudice of all kinds, it is particularly concerned with the prejudices against the Jews (anti-Semitism); it further has the avowed purpose to "implement Ecumenical Council Vatican II initial approval of a declaration repudiating the Deicide charge against the Jews."

Since the time of the convoking of the Ecumenical Council by Pope John XXIII it should be noted that the city of Rome was host to several national Jewish political organizations whose mission was to prevail upon Cardinal Augustine Bea, President of the Secretariat for the Promotion of Christian Unity, to introduce as part of the Council's agenda a statement aimed at condemning anti-Semitism based on the Jews' role in the Crucifixion. One can wonder at the ease in which a political faction of the world Jewry has succeeded in introducing the problem of "anti-Semitism" and the charge of the culpability of the Jews for the conviction and death of Christ as part of the agenda for discussion within the Ecumenical Council.

Fortunately the success was a short-lived one for these Zionist oriented Jews who at all costs were determined to introduce a highly controversial question wholly unrelated to the aims of the Ecumenical Council. Their efforts were not fruitful since no Council statement on Jews was formally declared at the closing of the third session of the Council.

However the regrettable uproar experienced at the third session of the Council must have been dismaying to the entire Christian world that was greatly concerned with the Council's efforts in behalf of Christian unity. Reports from the Far East have informed us that "scars were left in wake of uproar over the Council's statement on Jews."

What brought forth this turmoil within the Ecumenical Council? The N. C. News Service states as follows: "The uproar in Syria by the Jewish relations has now died down. But it has left deep scars, and in the course of several weeks managed to spoil the Ecumenical atmosphere that has been years in the making. . . . The very inclusion in the text of favorable reference to



Pope Paul VI welcomes Martin Luther King, Jr. to Vatican. King belongs to over 60 communist fronts.

Jewish religion was bound to unleash a violent reaction not only on the part of the Arab government and Moslems, but also by Arab Christians, Catholic as well as Orthodox. . . . The most violent reactions occurred in Jordan, where for a time it appeared that the Catholics might leave the Church."

It would be well to recall at this time that the Council Fathers during the meetings of the second session of the Council deemed it wise to remove from the 4th Schema the vexing problems on anti-Semitism and the Deicide charge. These Council Fathers did foresee that the introduction of the mentioned problems would have brought to nought the intended visit of Pope Paul VI to the Holy Land. Because of this timely pruning of the inopportune insertion of the question on anti-Semitism the visit of Pope Paul became a fruitful one and closed it as well from the attempts of Jewish political organizations for exploitation.

However shortly following the return of Pope Paul from the Holy Land the same Jewish political groups, fearing the results of the Council's efforts for Christian unity, again renewed their efforts a hundred fold during the few months preceding the third session to bring again the question of anti-Semitism into the agenda of the Council. The leaders of these organizations—World Jewish Congress, American Jewish Committee, the Anti-Defamation League of B'nai B'rith—were well aware that the introduction of the question on anti-Semitism and the charge of Deicide for discussion within the Council would lead to a rift among the Council Fathers as many of them represented Christian Churches in the Orient. These Council Fathers are sanguine in their declarations, and rightly so, that anti-Semitism experienced in the Far East does not stem per se from religious prejudices but owes its origin to the world Jewish Zionism that identifies religion with "nationality." They are adamant in stating that anti-Semitism is a by-product of Zionism. Are these Council Fathers to forget that Zionism was responsible for "fathering the State of Israel"? Are they not aware that a million or more Christian and non-Christian Arabs have

been dispossessed of all their belongings and expelled to live in the Desert of Jordan?

To political bodies nothing is sacred and any means may be employed to achieve their ends. These many Zionist oriented political organizations, supporters of world Zionism, felt that the Ecumenical Council was the highest body within the Christian Court to consider their case on anti-Semitism. It seems that the Council must have been especially convoked for the discussion of the problems and mistakes brought into the world by Zionism. These political Jewish organizations felt sure of themselves at this time and did not hesitate to put Christianity on the defensive in their attempts to have the Council Fathers openly declare that anti-Semitism stems from Christianity. And it would amount to such a declaration should the Christian Council Fathers agree with the Jewish political faiths that the charge of Deicide is a major source of anti-Semitic attitudes. Deicide is not official doctrine of the Catholic Church nor is it deeply imbedded in traditional teachings.

It is absurd for the Jewish organizations mentioned above patronizing Zionism to want to attribute all their misdemeanors and sorrows to the writings of the Evangelists recorded in the New Testament. Perhaps these political leaders of the Jewish organizations have the hidden desire to rewrite for the Christian world the "New Testament." Suffice it to say that the Evangelists in writing on the drama of the Crucifixion used the names of persons and groups solely to indicate who were the historical instruments to bring about the fulfillment of a divine drama predestined by God.

To what can one attribute at this time, a short period preceding the culmination of the present Ecumenical Council, the attempts of the Zionist oriented Jewish organizations through the Catholic-Jewish Research Center "to further implement Ecumenical Council Vatican II initial approval of a declaration repudiating the ancient Deicide charge against the Jews"?

A safe answer would be to state that these political groups feel that now is the time to consolidate their gains in behalf of Zionism and to restrain more strongly than ever the efforts of Christians in their own defense by means of an official edict emanating from the highest authority of a Christian body—the Ecumenical Council—condemning "anti-Semitism." The feeling of security enjoyed by these political leaders is perhaps warranted. The cause of Zionism has been progressing for a period better than a half century. The mission of the B'nai B'rith and its Anti-Defamation League during the past fifty years has been the stamping out of all anti-Semitism (activities prejudicial to the cause of Zionism); the forceful occupation of Palestine for the past 19 years; the creation of Council of Human Relations, Work Shops on Human Relations, Inter-faith Council work, Judeo-Christian relationships, and a host of other front organizations serving to soften up the Christian world to accept docilely the incongruous charge that anti-Semitism began with Christianity.

Good faith, to say the least, was certainly lacking on the part of the Jewish leaders who forcibly presented the question of anti-Semitism for discussion within the third session of the Ecumenical Council, causing thereby the near wrecking of the Council itself. Surely these clever politicians are well

"The Jewish religion is hostile to Christianity in general and to the CATHOLIC CHURCH in particular."

**—M. J. Olgm, "The Morning Freiheit"
N. Y. daily, Jan. 10, 1937
(Jewish newspaper)**